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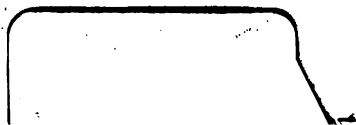
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A
Spiritual Portion
O F

HEAVENLY TREASURE,

Bequeathed

By Mr. WILLIAM WHEELER,
Late Minister of the Gospel, and Pastor
of a Church of Christ at *Cranfield*
in *Bedfordshire*;

AS HIS

Last Legacy

TO HIS

CHILDREN.



147. g. 621.

LONDON: Printed in the year 1670.





The EPISTLE.

My dear Children :

HAVING little of this Worlds Goods to leave with you after my decease, I thought it my duty to leave to each of you a small Portion or Legacy of such Treasure as the Lord hath bestowed on me : So that I may truly say in this Case, (as Peter once) Silver and Gold have I little ; yet such as I have, give I unto you. And I humbly bow my knee to the Father of our Lord Jesus Christ, That together with it, he would give his Blessing.

And as for my writing this little Piece of Counsel to you in this kind of Language, which possibly some may except against ; take this account : I having a little spare time from my more serious Studies, took my Pen, and began to write a Verse or two, as it were in jest, and by way of Recreation, (though I had seldom or never formerly wrote any thing in that way.) And as I was writing, I found God, as I thought, very present with me, and my spirit on a sudden made very serious, and deeply engaged in that thing which at first I so carelessly took in hand : So that now I had a greater work lay before me, than I was at all aware of when I first began ; neither could I at all decline from it, till I had

The EPISTLE.

Now before I had fully ended what I was about, a sense of Death began somewhat strongly to seize upon my heart; and withal, this was impressed upon me, That it might be very good and necessary, that I should write something by way of Instruction and Counsel, to leave both with your Mother and you. And as I had found the presence of God in this manner and way of writing before, so now again I found my spirit most inclinable to go on in the same, in this little piece of my Advice and Counsel unto you; although I confess for want of practice I was very raw and unskilful in it.

Again, Upon farther consideration, I thought also that the matter herein contained, would stick and dwell the better upon your minds; Verse being always a friend to weak Memories.

And lastly, I thought of the president (in the Book of Acts and Monuments) of that blessed Martyr Robert Smith, who wrote his godly Instructions to his Wife and Children in this way; which you may also read at your leisure.

And thus (my Children) I have given you an account both of my ends and inducements of writing this to you, as also of the manner and way wherein I have done it: Which I the rather thought convenient to do, both that the matter it self might be the more seriously weighed by you; as also, that if any dissatisfied spirit should, by any Providence, come to read the same, they may hereby be induced to look a little, before they leap; and weigh the Case, before they pass Sentence.

I have yet another word, which is this: If you should shew this little Piece to some, they may perhaps tell you, I have been too too sharp against the

M. W. A.

Ministry, and that I have chalk'd you out a very narrow path in that respect to walk in. But for that, I here tell both you and them, that I know not where to abate a tittle of what I have spoken: For the carnal and corrupt Ministry (which especially I have here aimed at, and cautioned you against) are I am confident the very Pest of this poor Nation, and the great Obstructors of the Gospel of Christ, and those that murder thousands of poor Souls amongst us; and how can I then with the discharge of my duty to God and you, say less than I have said?

My Children, It is not the advancing the way of Independancy, nor the debasing the way of Presbytery (as some possibly may think) that I contend so much for; though I do judge (as you may well perceive in this little Discourse) the latter in some particulars to be much more faulty and discrepant from the Rule, than the former; especially in the way of constituting Churches, and in Church-Communion, and in the business of their pretended Uniformity, with other like things: Yet I say again, it is not these things that lie with so much weight upon my Spirit; but it is this carnal and dead Ministry; because they are a company of blind Guides, as our Saviour calls them: and indeed, the very Enemies of the Gospel, and all good; that neither (as he saith) enter into the Kingdom of God themselves, nor suffer those that are entering. And had I but as able a Pen as some men have, I think I should lay them open to the Worlds view, a little more than yet I have done; that all might see, if God would, the great danger that their poor Souls lie in, whilst they sit down and content themselves under their Ministry.

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Yet (my Children) whilst I thus speak, I would not have you think that I judge all the carnal Ministry to lie onely amongst those of the National Way: No, no; there indeed I believe lieth the greatest bulk of them, though there be here and there a good man amongst them: But yet there are doubtlesse some carnal Ministers and Preachers, that want the Spirit of Christ, and the lively Word, even amongst those that are called Independants, and amongst all other distinct ways of Profession. There be Jades of all colours, if I may use that proverbial expression. And truly I must give you the same Counsel concerning the one, as the other; that is, to take heed how you commit your immortal Souls to the trust and care of either of them.

For (my dear Children) 'tis the power of Godliness, and the sweet anointing of the Spirit of Grace, both in Ministers and Professors, that I would have you to prefer, before all Forms, Out-sides, and distinct Ways of Profession; as Episcopacy, Presbytery, Independancy, Anabaptism, and such-like. And though it must needs be that some of these ways, in respect of the outside of Worship, are far worse, and more gross than the other; yet notwithstanding I would have you, if you meet with Ministers or Professors that are really Godly, and anointed with the holy Spirit, whether they be Presbyterians or Independants, to reverence them, love them, yea, and if their spirits be not too too bitter, to have communion with them so far as fairly you may or can. And though possibly you cannot own, nor go along with them in their way in many things, because you see 'tis dark, antichristian, and erroneous, (God having not yet opened their Eyes, and enlighten

them in these things) yet own the Men, own their Graces, own the anointing of Gods holy Spirit in them, and close with that; and take heed you do not, in disallowing that which is of man in them, disallow that which is of God also; as many, but yet foolishly and injudiciously, do.

O (my Children) I clearly see that two things in these our days are the confusion of all, and the causes of all Rents and Distractions amongst the Professors of the Gospel:

I. When men are so injudicious, that if they see others wrapt up in any piece of Antichristian Darknes, that then they think they are wholly Antichristian, and so no kind of Christian Communion to be held with them. Alas for pity! Who is the man that can wash his hands, and say, I am clean? And if not, then by the same Rule, others that see them erre, may cast them off in like manner.

Again, I would fain ask these men this one Question, concerning those that are Godly, and yet lie in such Antichristian Darknes, as they judge, Whether Christ Jesus hath Communion with such, or not? I suppose they cannot but say, Yea, in some measure he hath: Well then, I say who are those that dare to cast off, and deny all Communion with them, that yet Christ himself hath Communion with? I know indeed, in case of evident scandal, or offence given, the People of God both may and ought to withdraw, even from those that they judge Godly, and deny Communion with them for a time; as in that case, doubtless Christ himself doth no less. But I cannot yet believe that that case reacheth this, and that for these three Reasons:

1. Because 'tis evident to me, that many good men

men lie wrapt up in much Antichristian Darknesse, not wilfully, and being conscious to themselves of it, (as some doubtless are, whom God doth and will deal with accordingly) but because God hath not as yet opened their eyes, and enlightened them to see otherwise.

2. Because those scandalous offences are things evident, and openly manifest to all, and so cast a foul stain and reproach upon Religion, and so provoke the Lord to jealousy the more; but 'tis not altogether so here, because in many things Antichrist hath twisted and woven so fine a Web, that it is hardly discernable to the best of Saints; at least in these days, that are neither dark nor light, as the Prophet Zachary speaks, Zach. 14. 6, 7.

3. Because I clearly see that Christ doth not charge these kind of errors or mistakes so high, at least upon such who are not wilfully blind, and that do not even shut their eyes against the Light, (as I believe some do) as he doth in the other case of evident and open scandal; by withdrawing his own presence, and suspending his Spirit of Grace from them. And therefore let us take heed that we do not withdraw farther than Christ himself doth: But as we have a general Rule, That Believers in Church Communion should onely separate from Unbelievers, and the Seed of the Woman from the Seed of the Serpent; so let us see to it, that we keep within our bounds: For truly (let me tell you my thoughts) to withdraw all Christian Communion from those men that we have sometimes judged godly, before we see that God hath utterly withdrawn his presence, and before the Spirit of Grace hath quite done breathing in them; seems to me, just as if we should leave w

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ind bury them, before the breath is out of their bodies ; and therefore as we commonly are careful not utterly to leave men, before their breath is gone ; so let us do in this Case : Except onely when either their Spirits are so bitter and invective, that they cannot be born ; or else in some eminently contagious spiritual Disease, which may be well compared to the Pest or Plague ; and in such Cases I think a withdrawing from them is not amiss.

II. Again, There is another thing which (as I said) confounds all, and that is this ; when men do out of a blind preposterous Zeal, prefer the out-side of Worship and Religion, before the inside and power of it ; which we may clearly see in some men : for when they have found out, as they think, a more right way of Worship than others ; they presently fall a judging and censuring all that are not in their way, as ignorant, low, and short of themselves ; whereas (though it should be even so, in respect of the out-side of Worship, yet possibly) those that are so censured may have five times more of the power and life of Religion and Godliness in them, than those that censure : And the reason is, Because God doth not reveal all parts of his Mind and Worship to his People at once ; but makes plain some things to one, and some to another, even as he sees cause ; that so all, when they come to see their mistakes and shortness, might see that they are but men, and have need of the help and advice of their Brethren, even as the Members in the natural Body have one of another : That so they might hereby be driven to walk humbly with God, and tenderly one towards another.

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*These things, my dear Children, I thought good
a little to hint out to you ; lest (whilst you endea-
vour to follow my Counsel) to avoid one Extream,
you should run your selves into another, as too ma-
ny do.*

*I have now done : The Lord, who I hope hath
been my GOD hitherto, bless you abundantly, and
give you plentifully of his Grace and Spirit, and
the knowledge of his dear Son in your hearts ; and
bless the reading of this little Piece to you.*

Farewel in the Lord.

Your dear Father,

William Wheeler.

**A Spiritual Portion
OF
Heavenly TREASURE,
OR,**

**The Last Legacy of Mr.
William Wheeler, to
his Children.**

Attend, attend, my Children all,
Unto your Fathers Counsel grave,
And listen unto Wisdom's Call, *Prov. I. 20.*
Whereby she seeks your Souls to save.
Dear Babes, your *Father* thought it meet,
Before he left the World below,
On you (to him so dear and sweet)
This Paper-Present to bestow.
That you might clearly read and see
What once within his heart did dwell;
And taste what frame of Spirit he
Was of, for you; these Lines do tell:
Whilst I did live in perfect health,
A sense of death, I know not how,
Did on me seiz, as 'twere by stealth,
Which made my stubborn heart soon bow.
Me-

Methought the Lord me warning gave,
 To be preparing for my Change ;
 That Death might no advantage have,
 Nor I to think his coming strange.
 Now what effect this Instinct had
 Upon my heart, I here shall shew :
 It made me fearful, and yet glad,
 That to my end so near I grew.
 Fearful I was, because I knew
 What deadness, and a barren heart,
 Had late possess'd me ; and in view
 A world of baseness up did start,
 But glad I was, because I thought
 That God in love did warning give
 To me, to do what long I sought,
 Namely, more like a Saint to live.
 I thought this warning sweet would make
 Me far more careful than before,
 And from vain things my heart off take,
 And make my mind to Heaven soar.
 Thus did these Twins together strive
 Within my heart a little space,
 As if they had been things alive,
 Lab'ring each other to displace.
 But presently I did resolve,
 Through Grace, these few things for to do.
 Before Death should me quite dissolve,
 And I this world should quite forgo.
cing. 20. 1. My house in order first to set,
 And all things leave in such a frame,
That nothing might disturb or let
Me at my parting, to my blame.
 And secondly, I thought it meet
 Some good Instructions to leave

With you, and with your Mother sweet,
 When you of me Death should bereave;
 Which I, according to my skill,

In two small Paper-Books have done :
 Pray for the Deed, accept the Will ;
 When over them your Eye doth run.

And see that you to heart do lay,
 What good Advice to you I give ;
 Don't dare with dying words to play,
 But learn by them how you may live.

Thirdly, Upon my heart imprest

A strong desire there was, that I
 Might spend my little time to th' best,
 Before I in the Grave should lie,

That now redeem at last I might

My many mispent-hours, and lay
 My Strength and Talents out for Christ,
 And give my self him to obey.

That now I might do good to all,

And glory to Gods Name might bring,
 And many Souls from darkness call,
 To worship their eternal King.

Much griev'd was I, ev'n to the heart,
 To think that I much time had lost ;

This was my wound and bitter smart,
 And many sighs this did me cost.

And lastly, this did make me pray,
 And pray again unto the Lord ;

That he my suit would not gainsay,

But some more time to me afford ;

Wherein I might have time and space,

My strength, with David, to restore ;
 Before I should depart from hence,
 And on the earth be seen no more.

1 Cor. 5. 15,
16.

1 Pet. 4. 2, 3.

Mat. 25. 15.
Gal. 6. 10.

Act. 26. 18.

Psal. 39.

And

- And like to that same gracious King,
2Kin.20.2, Who turn'd himself unto the Wall,
 3 His chattering plaints all forth to bring,
 And for more time to God did call.
 Ev'n so did I, whenas I thought
 How much work still I had to do ;
2Cor.5.15. His love to answer, which had bought
 My Soul from Death, Hell, Wrath, & Wo.
 Life for it self I did not crave,
 But time to do my Father's will ;
Psal.6.5. 'Cause none can praise him in the Grave ;
Ifa.38.19. The Living they may praise him still:
 And thus you see what use I made
 Of what suggested was to me,
 Before my time away did fade,
Psal.88.5. And I among the Dead was free.
 And now, my Babes, my speech to you
 Directed is ; I pray give Ear ;
 And what you hear, that strive to do,
 With rev'rence and with godly fear.
 First let me tell you, That in sin
Ephes.2.1. You all are dead, and in the Grave ;
 As *Adam's* Children all have bin :
Act.4.12. And none but Christ your Souls can save.
 Yes, though your Parents Godly were,
 A mercy great, because that they
Ephes.6.4. Their Children teach the Lord to fear,
Gen.18.19. Keep his commands ; and for them pray.
 Yet still unless *Jehovah* do
1Cor.3.7. Bless their Endeavours by his Grace,
 And work a change in your hearts too,
 You still are of the Serpents Race.
 'Tis not enough for you to say,
 8. That you are all of *Abram's* seed ;

you shall his Voice obey,
 bring forth fruit that's good indeed;
 though in such an Age you live,
 when the Gospel-Sun shines clear?
 the Lord Light do not give
 your hearts, you're ne'er near. *Isa. 11.9.*
 though you live that Age to see,
 when Christ's Kingdom high shall rise,
 Millions of sweet Saints shall be,
 few that dare the same despise? *Ephes. 4.8.*
 the Sun of Righteousness
 rise, with healing Wings, upon
 souls, the same with Grace to bless,
 perish, and are still undone. *Zech. 9.10.*
 'tis but that Change alone,
 all things new within doth make,
 and Christ unites in one,
 save you from th' infernal Lake. *Ezek. 28.24*
 this Change, I must you tell,
 you, nor Saints, nor Angels all,
 the Dead, if brought from Hell,
 work, if his Great Voice don't call. *Mal. 4.2.*
 will say, *What shall we do,*
as the case with us doth stand?
 and I will declare to you;
 you shall hear the matter scan'd.
 God, and all his People, know
 work cannot be wrought by man;
 he directs us what to do;
 only, at Wisdom's Gates to stand. *John 12.35.*
 when she calls and cries i' th' streets,
 in Gates, or in the place
 curse, and the simple greets, *Rev. 21.5.*
 sweet Reproof; then her embrace. *John 15.6.*
 When

Prov.1.22. When she doth cry, amidst the throng,
To simple ones that me despise :
 And to you saith, *How long, how long,*
How long will't be ere you be wise ?

Prov.1.23. If you at my Reproof will turn,
My Spirit I will pour on you ;
Which in your hearts like fire shall burn,
And help and teach you what to do.

Isa.64.5. There is a time (my Children dear)
 VVhen you the Means of Grace attend,
 That Christ (this *Wisdom*) will come near,

Mat.18.20. And to your hearts his Spirit send.
 And that shall rap, and bounce, and knock,
Rev.3.20. At Conscience-Door ; and shall awake
 The sleepy Soul, now like a Block,
 And make poor guilty Conscience quake.
 This is your time ; O fear not now

Psal.24.7,9 To open wide to him the Door ;
 For he your stubborn hearts will bow,

Prov.1.23. And will convince you more and more.

John 16.8. And make you know your selves and sin,
 And *Death, & Wrath, the Curse, & Hell ;*
 And what a woful case you're in,

Ephes.2.2. And how the Dev'l doth in you dwell.
 And how you are quite gone astray

Isa.53.6. From him, like all the world beside ;

Rom.3.12. That all are turn'd out of the way,
 And all have left their God and Guide,

Rom.3.23. And of his glory short do fall,
 Involved wholly under sin ;

2Cor.4.4. And in gross darkness lying all,

2Tim.2.26. Fast bound and snar'd in Satan's gin.

Now when he thus doth call and knock,
 I know that you afraid will be,

The Door to open and unlock,
 Lett he your guilty hearts should see:
 You will be like that naked man

Gen. 8. 10.

Whom in the Garden God did call,
 And hide your selves, if that you can,
 That find you he might not at all.

But do not so in any case ;

Let me (my Babes) advise you here ;
 But let him in, and him embrace ;

Cant. 5. 2.

For you his entrance need not fear.
 'Tis true, as I already said,

Your selves and sins he'll make you see ;
 And at first sight you'll be afraid,

Joh. 16. 8.

Exod. 20. 20.

Although he comes to make you free.
 O fear not ; for assuredly,

Joh. 5. 36.

The end of his approach is this,
 By sight of sin, to make you fly

Gal. 3. 24.

Unto your Christ, who will you kiss ;
 And save you from your selves and sins,

Cant. 1. 2.

From Death, and from eternal Wrath ;
 And from the World, and Satan's gins ;

Mat. 1. 21.

1 Thef. 1. 10.

And from your Foes ensnaring Path.
 Lo, this is so ; I know it well ;

Luk. 1. 34.

And so do thousands more beside :
 This is the end, we can you tell :

Ten thousand times hath this been tri'de:
 O do not fear the Door to ope,

When his convincing Word doth knock ;
 Once more I tell you, 'Tis his scope

To build you upon that sure Rock.
 And after you convinc'd of sin

Mat. 16. 18.

Joh. 16. 8.

He hath, then soon of Righteousness
 He to convince you will begin ;

And then that happy day you'll bless.

- Heb. 9. 12.* He'll shew you how he's satisfi'd
 By Christs sweet death, for all your sin,
 As much as if your selves had dy'd
 Upon the Cross, the Crown to win.
 He'll make you see that 'tis all one,
Rom. 10. 4. That Christ his Law did once fulfil,
 As if that you the same had done,
 And perfectly had wrought his will.
 And what your Christ for Sinners wrought,
Rom. 4. 6. He fully will impute to you ;
1 Cor. 7. 23. And how you are compleatly bought,
2 Cor. 3. 5. Though nothing you your selves can do.
 He'll shew you all that golden Chain,
Rom. 8. 30. How you Elect and Called are,
 And Justifi'd ; with all the Train
 That follows from his mercy rare.
 And furthermore, I this can say,
 If when he knocks, you ope the Door ;
John 14. 23. Then he will come in, day by day,
 To help and teach you more and more.
John 3. 20. But if, because your deeds are nought,
 This blessed Light you strive to fly ;
 Though your great good it always sought,
Gen. 6. 3. At last this Guide away will hie.
 It will not always call and knock,
Hebr. 3. 7. Though to depart seem loth it do ;
 Yet 'twill be gone, if long you mock,
Judg. 10. 13, And scarce return, tho much sought to.
14. Yet this I say to such as shall
 Out-stand the knockings of this Guess,
 And after see their madness all,
 And heartily themselves address,
Judg. 10. 16. To seek him with their hearts again ;
 He will to them return at last.

And pour in melting Grace amain,
 Forgetting all that's gon and past.
 Yet O take heed ; I tell you plain,
 That sacred things will 'bide no jest ;
 And many hearts full low have lain
 For this, as they have oft confest.
 And truly this I more shall say,
 Gods secret purpose to pass by,
 This knowing of our time and day,
 Is that wherein our Life doth lie.
 And 'tis our death, this not to know ;
 Our Habitation desolate
 It makes, and us it lays full low ;
 Of Hell this opens wide the Gate.
 This is the condemnation just,
 That in the World Life doth appear ;
 But men to keep their filthy lust,
 Love darkness, but the light they fear.
Therefore, because I call'd, (saith he)
And to my Voice you gave no ear ;
So you, in your Calamity,
Shall call to me, but I'll not hear.
 Again (dear Hearts) as I you told
 In what sad state your Souls do lie ;
 How under Sin and Satan sold
 You are, and what means to apply :
 How you at Wisdom's Gates should tend,
 And wait upon the means of grace ;
 And when he doth the Spirit send
 To knock, that then you it embrace,
 So now again, declare I shall,
 What I by Wisdom's Gates intend ;
 And what the means of grace I call,
 To which your ear I'd have you lend.

Zech. 12. 10
Jer. 31. 34.

Gal. 6. 7.

Luk. 19. 42.

Mat. 23. 38.

John 3. 20.

Prov. 1. 23,
24, &c.

That

- That preaching of the Word, say I,
 In which a gracious Spirit runs ;
 Therein the means of Grace doth lie ;
 1 John 2. 27. Such Preachers are Anointed Ones.
 John 3. 11. Such as do preach what they do know,
 And testifie what they have seen ;
 These to poor Souls much good will do,
 Heb. 4. 12. Their word is like a Sword that's keen,
 There is a preaching that's but Chaff,
 Jer. 23. 28. As God himself the same accounts ;
 'Tis nothing else but meer Riff-Raff ;
 It to good hearts no more amounts,
 John 10 5. And all such Preachers strangers are
 To God, and to all good men too ;
 Ezek. 34. 2, And for mens Souls they do not care,
 3. 4. And them to save, they nothing do.
 Rev. 10. 10. These men did never eat the Book
 That makes the Preachers Belly fowre ;
 These like Anointed Ones don't look ;
 Jer. 23. 32. Nor have they to do good the pow'r.
 Ezek. 34. 3, But feed themselves, and starve the Flock,
 19. And water muddy, and make foul ;
 They never drank into the Rock ;
 Isa. 42. 19. But blind they are as any Owl.
 And these may preach till Doomſday come,
 Jer. 23. 32. And scarcely save one simple Soul ;
 Jer. 23. 15. But blind-fold all, and harden some,
 That on they'll go, without controul.
 Zach. 11. 17 The reason is, their Arm's dry'd up,
 And their right Eye God dark hath made ;
 Rev. 17. 4. For drinking of that golden Cup,
 And making of his Work a Trade.
 'Tis true, some Truths these men dispence,
 And do the same in words declare ;

But not i'th' Spirits evidence,

2 Cor. 2.4.

As by good men held forth they are.

And hence they want that Majesty,

That melting and convincing pow'r,

Mich. 5.4.

That doth in all true Preaching lie,

To shake the heart, that Rocky Tow'r.

Act 2.25.

They speak not by that living Voice,

That makes the Dead to hear and live ;

John 5.25.

Christs sheep to hear them can't rejoyce ;

Strange sounds to them their Voice doth

John 10.5.

There is no favour in their word, (give.

That gracious Souls can taste or find ;

2 Cor. 2.14.

And at sometimes 'tis like a ———

And nauseous to a gracious mind.

I know right well there is a Crew

Of beastly Priests, who if they hear

What I have said, though 'tis all true,

Yet will they proudly scoff and jeer.

But I don't care ; for this I'm sure ;

Th' Eternal God will them disown ;

Zach. 11.8.

Their Kingdom will not long indure,

They shall in wrath be overthrown.

The time will come, when as you shall

The voice of Shepherds howling hear ;

Zach. 11.3.

Their glory spoild, and down they fall ;

And at their fall, some quake for fear.

Rev. 18.15.

My scope is not you to deter

From hearing any godly man ;

Dissenter though, or Presbyter,

That faithfully doth what he can :

And bath Gods holy Spirit, to

Assist in what he undertakes ;

Although he be not so and so,

As some men be, whom God so makes.

- I do not like that Spirit in some,
 That none but their own Tribe will hear,
Jer. 4. 2. Though ne'er so gracious, and come home
 Unto good hearts, and them up chear.
 These seem to me, just like to *John*,
Luk. 9. 38. Who vainly those good men forbid
 To cast out Dev'ls, that had begun,
 'Cause not with them they follow did.
 Nor do I say, That we may not
 At all a carnal Preacher hear,
 When opportunely 'tis our lot
 Where they are preaching, to come near.
 For of my Conscience 'tis the state,
Jer. 10. 29. Not to abridge mens liberty ;
 Though such are almost out of date,
 Yet good we may receive thereby.
 For first, we see the difference
 Betwixt these dead men, and all those
 That do the lively Word dispenſe,
 Whom for that work the Lord hath chose.
 Besides, we may their spirits taste,
. 23. 32. How light, how flat, frothy and low ;
 And how to leave them God makes haste,
1st. 11. 8, Them and their works to overthrow.
 Again, neither dare I deny
 But God to us the Word may bless,
 Whoever it be held forth by ;
 Though 'tis but seldom I confess.
 Yet on the other side, I say,
 Our selves we ought not to content,
 That we have heard such preach and pray ;
23. 32. Because these run, and are not sent.
 And therefore, though sometimes we may,
 On such accounts as I have shown,

Hear what these men do preach and say;
 Yet still do not them so far own,
 As under them for to sit down,
 And to commit unto their care
 Our precious Souls, though most i'th' Town
 Perhaps may do't; yet don't you dare.
 For God these men doth seldom bless,
 But to themselves he doth them leave;
 That what they do is still fruitless;
 Small good by them you can receive.
 Therefore as God doth leave these men,
 Even so (dear Babes) leave you them too;
 I mean in frequent hearing them;
 O trust them not; they'l you undo.
 I don't in malice speak these things;
 Both they and I shall one day stand
 Before the Judge, the King of Kings;
 Where I believe this shall be scan'd.
 And I believe I shall not blush
 To think what I against them said,
 Before that God that dwelt i'th' bush;
 Nor for this Censure be afraid.
 I well do know I frailties have,
 At which I often blush to think;
 From them the Lord me wash and save:
 Yet at these men I cannot wink.
 Because they Lanthorns dark have been,
 To lead poor simple Souls to Hell;
 They under them the Light han't seen,
 But all their Life in darkness dwell.
 I know in this old Ministrie,
 Which long time hath amongst us bin,
 That here and there some good men be;
 But truly they are very thin.

Rev. 20. 12.

Deut. 33. 16.

Psa. 51. 2, 7.

Mat. 15. 14.

And

And for these men, I love them well ;
 Though for their way, I judge them old
 And though in Gifts some do excell,
 Yet in their way God will them rout.
 I don't deny such good men are

The Ministers of Christ the Lord ;
 Them such their very Gifts declare,
 When they do pray, or preach his Word
 But truly this I must them tell,

That in this point they are far wide ;
 2Cor.6.14. For in their Fold the Goats do dwell,
 And they profess to be their Guide.

This is the cause why at this day,
 The Hurdles being now fell down,
 That from these folds Sheep go away,
 'Cause in them lie all Goats i'th' Town.

Cant.1.7. The Sheep do love in flocks to go,
 And by themselves together feed,
 And single out from Goats also,

Because they wear not their own weed.
 Again, In this they're strangely out ;
 That some poor few of such as those,
 Do joyn unto a cursed rout.

Of carnal Priests, whom God ne'er chok
 But one intire thing up to make,
 Namely, a Ministry for Christ ,
 And yet aside these few but take,
 The rest from Babel took their rise :
 At leastwise this to me is plain,

That they much rather do comply
 With those that are of this same strain,
 Than where's more grace and honesty.

I see full well what is the thing,
 These men fain would their Babel b

At such a time when *Sion's King*
Will deadly Vengeance to her deal;
And truly it is dangerous

Jer. 51. 11.

For all good men still so to do;
God blasts their Gifts, their Counsels close
Blows up; they can't unplugged go.

Rev. 18. 4.

These men, though good, yet still they stand
Upon the wrong side of that Cloud,

Exod. 14. 20

Which is to lead *God's Own* by th' hand,
From *Egypt's Land*, and *Pharaoh* proud.
And one thing I do much desire;

That all good men who see them erre
Thus grossly, out of love intire
To pray for them do not defer.

Some grudge, complain, and hardly speak
Of them, as there's some cause, no doubt;

But this won't do, nor them off break;

'Tis *God* must put them to the rout,
And certainly much cause have we

To pity such, and for them pray;
Because *God's chosen ones* they be,

Gal. 6. 1.

And we may err as well as they.
And now I have declar'd to you

What is the wholesom means of *Grace*
That you should all give ear unto,

And with all diligence embrace.

That faithful preaching of his word,
Wherein a gracious Spirit runs,

Which sharper is than any Sword,

Heb. 4. 12.

And upside-down mens hearts it turns.
To which, if farther adde you shall,

The reading of the Scriptures too;
And Meditation in shall call,

And to good Christian Meetings go:

John 5. 39.
Psal. 12.
Heb. 10.
This

This is the means that God ordain
 That change within the heart to make,
 And loose poor Souls from Satan's Chains,
 And from their Necks them off to break;
Cal. 1. 13. O see that you this means attend;
 And then sometimes you'll hear him knock;
 At which time see your Ear you lend,
 And do not that sweet Spirit mock:
 For if you hearken, when he calls;
Cant. 1. 4. And him do follow, when he draws;
 That change within then find you shall,
Fer. 31. 33. And in your hearts he'll write his Laws.
 And more and more will teach you still,
Psal. 25. 8, 9 And help and lead you by the hand;
1 John 2. 27. And will your hearts with comfort fill,
Ephes. 3. 19. And bring you to that flowing Land.
Isa. 7. 15. He Butters will, and Honey too,
 Cause you to eat, till know you shall
 The good to chuse, and bad let go,
Ephes. 1. 23. And him account your All in All.
 Besides, his Beauty shining bright,
Cant. 5. 10. He'll make your inward Eyes behold,
 Your hearts to ravish with delight,
Cant. 6. 5. By Raptures sweet, that can't be told,
 Which will your hearts so deep engage
 To him, with love, like flames of fire;
Cant. 8. 7. So hot, much waters can't assuage
 The heat thereof, 'tis so intire.
 And when alive thus made are you,
Ephes. 1. 18. And have received Eyes to see,
 And hands to work, and feet to go,
 And from the Grave are thus made free.
 Then farther you I counsel give,
 Like living men to work and set;

To strive like gracious Saints to live,
 And of his Laws to keep the Tract.
 For now in a capacity
 You are, to work, and do Gods will;
 Which whilst in darkness you did lie,
 To do good works you had no skill.
 For now the Children of the day
 You are, now do the works of light;
 Aside the works of darkness lay,
 Because with you past is the night.
 Now work whilst that your day doth last;
 Your time more precious is, than Gold:
 Now to do good, see you make haste:
 Time will not be for Rubies sold.
 Tis but a day that work you can;
 There is a night that soon will come:
 Besides, this day's but like a span:
 Work hard before night drives you home.
 Now see that you Communion close
 With God do keep; now watch and pray;
 Now read his Book; with Saints discourse;
 Now meditate both night and day.
 Now rise at Midnight him to praise,
 For all his wondrous works of old,
 And Judgements just, of latter days;
 Which more have been, than can be told.
 Now don't neglect one precious hour,
 Wherein you may the means of Grace
 Enjoy, and feel therein the power
 Of Christ, when you the same embrace.
 Now call these days, days of delight;
 And long till those sweet days do come,
 That you appear may in his sight,
 His gracious holy Saints among.

Rom. 6. 13.

1 Thes. 5. 6, 7.

Tit. 2. 11, 12.

1 Thes. 5. 9.

John 9. 4.

1 Cor. 15. 58.

John 9. 4.

1 John 1. 3.

Psal. 1. 2.

Psal. 119.

62.

Prov. 8. 10.

Prov. 4. 13.

Isa. 58. 13.

Psal. 84.

Where

Where in his living Temple, you
 May see the Beauty of his face,
Mal. 68. 24. And how your God and King doth go,
Rev. 1. 13. Amidst his Saints, with Princely grace.

Now take all opportunities
Prov. 3. 28. That God doth put into your hand,
 All good to do that in you lies,
Ephes. 5. 11. And evil likewise to withstand.

Now let your conversation be
Phil. 1. 27. Such as his Gospel may become;
 Now walk like Saints, that all may see
Heb. 11. 14. That you this World count not your home.

Mat. 5. 13. You are the Light, you are the Salt
 And savour of this World below;
Jer. 20. 10. So walk that none may see you halt,
 But in a heavenly gesture go.

Be holy now, and harmless too,
Phil. 2. 15. The Sons of God without all blame,
 Before a crooked Nation, who

Do watch to scandalize your name,
 Now let the favour of his Grace,
2 Cor. 2. 14. And of his Knowledge, by you be
 Made manifest in ev'ry place;

That poor dark Souls the Light may see.
 Now let those spangling Graces all,
Phil. 2. 15. Shine forth in you, which that sweet Dove
 Into your hearts did once let fall.

True *Patience, Meekness, Faith, and Love;*
Col. 3. 12. An humble heart wise and sincere,
 Sober, discreet, faithful and kind;
 And bowels mixt with godly fear,
 And what else suits an heav'nly mind.

In this good way see that you walk,
 So soon as that true change is wrought;
 But

But else in vain it is to talk, (bought. *Mat. x. 18.*

To live like Saints, whom Christ hath

You surely will your selves deceive,

If that this change first be not laid

In the foundation, and bereave

Your selves of Comfort, as was said.

If that the Tree be good, then will *Mat. 7. 18.*

The fruit it bears be good also ;

But if the Tree's corrupt and ill,

Bad fruit on that same Tree will grow

And if the fountain pure you see, *Jam. 3. 11.*

The streams as pure will from it slide ;

But if the fountain muddy be,

The streams as muddy will abide.

But you may say, What should we do ?

Should we not strive like Saints to live,

Because we are not so and so ;

Nor God this change don't to us give ?

My Babes, you do not hear me say

One word against your living well ;

No word I speak that tends that way ; *Mat. 5. 19.*

I dare not teach you to rebell.

But I the onely way declare,

How to this life you might attain ;

And this (dear Babes) is my great care,

That now you might not strive in vain. *Gal. 5. 7.*

I shew you how begin you should *Gal. 3. 1,*

To take your work at the right end ; *3. 4.*

That you might not at last be fool'd,

And all your pains for nothing spend.

Some things there be if we begin *1 Chr. 25. 23*

At the wrong end, they will not take ;

But out in vain our time we spin,

And of them we no work can make.

If Cart before the Horse we set,
 Tho *Haight, Gee, Whoe, Hur, Ha*, we cry;
 Yet something always still doth let,
 And unremov'd the load will lie.
 And if a Skein of Thread you take,
 And with the wrong end think to winde,
 You'll ravel; and your Thread will break,
 And never can your Skein untwine.
 Therefore had we (as oft we've found)
 When thus our work is to no end,
 As good our heels against the ground
 To knock; as thus our time to spend.
 And farther, this is common too,
 Besure that if two ways there be,
 One and the self-same work to do;
 The right we miss, the wrong take we.
 Just so 'tis here; two ways there are
 To do good works, and to live well;
 The one by faith, that gift so rare,
 Which onely in new hearts doth dwell.
 The other is by Natures Light;
 Joyn'd with some carnal Knowledge too;
 Out of Gods written Law so bright;
 And thus men think good works to do.
 But all in vain, in vain, alas!
 For backward now these men do drive;
 Their work they'l never bring to pass,
 Though out their very hearts they strive;
 It cannot be, so Christ doth say;
 Except you shall abide in me,
 Like Branches dead and cast away
 You are, and fruitless you will be.
 But if in me abide you shall,
 Abundant fruit you forth shall bring:

*But else you can do nought at all,
If close to me you do not cling.*

O that the World this Truth did know !

But Priest and People here are blind ;

Most Priests the People this don't show ;

Nor to them do this Knot untwine.

Isa. 42. 14 :

I know right-well they often teach

Of Faith, Repentance, and a Change ;

And of Conversion too they preach ;

Therefore you'll say my words are strange :

But mark what now to you I say ;

'Tis true of these things they do speak,

And preach, but 'tis in such a way,

That it the heart can never break.

Nor do they plainly make't appear

That all the world are dead in sin ;

Nor make each Mothers Child to hear

One dram of Grace they han't within.

Nor one good work that do they can,

Until the mighty God above,

Do change the heart that is in man,

By that same Faith that works by Love.

They Faith do preach, and works also ;

But there's no Life in what they say ;

And on confusedly they go,

That few by them can learn the way.

They do not strive to make men see,

That till in them this Change be wrought,

Like to the barren dead Fig-Tree,

They never yet good fruit forth brought.

And why ? Because they strangers are

Themselves, unto a heart made new ;

And so this work of grace so rare,

Within their Gardens never grew.

Ephes. i. 1 :

& 2. 12.

Rom. 5. 10 :

Psal. 14. 1 :

Gen. 6. 5.

Gal 6. 5.

Ezek. 13. 10

11.

Luk. 13. 7 :

Ephes. 2. 13 :

John 3 4.

I'll

- I'll say no more, but onely so,
Do you your selves take heed you lay
- 1 Cor. 3. 11. A good foundation first below,
That on it safely build you may.
- Tit. 1. 15. For if your works do not proceed
From a new heart, and grace within,
They never will be good indeed,
Nor yet in Gods fight worth a Pin.
They will not better be than loss,
- Phil 3. 7, 8. Though once to you they seemed gain;
Yea, you shall see them dung and dross,
If Christ to know you do attain.
But if your work from faith do flow,
- John 3. 21. From grace, and from that union sweet
With God and Jesus Christ also,
- Jam. 1. 25. God in those works will with you meet:
And fill your hearts with comforts true,
- John 14. 21, 23. So high, so full, so sweet, so rare;
That by them you may take a view,
- Rom. 8. 23. What Joys at his Right Hand there are.
So Christ hath said: *If you me love,*
John 14. 23. *And my Commands keep and obey;*
I and the Father from above,
Will come to you, ev'n day by day:
And you your selves below'd shall be;
And we to you will manifest
Our selves, and our abode shall be
With you, in which you will be blest.
And farther, I am bold to say,
If from that faith that works by love,
John 14. 15, 16. You his Commands strive to obey,
From Heav'n to you he'll send the Dow
Which will so sweetly on you show't
Refreshing Dews of heavenly grace;

That from on high you shall have pow'r
On earth with joy to run your Race.

John 14.26.

And this will also be your Guide,

Of truth to lead you in the way;

So that your foot shall never slide,
Because you'll walk in light of day.

John 11.9.

Besides, a Comforter most sweet,

To you this heav'nly Dove will be,

John 14.16.

In troubles all, with which you meet;

And from them all 'twill set you free.

And all his Paths then Pleasantness

Will be, his Ways will then be Peace;

Prov. 3.17.

And in them you he'll always bless,

And from all bondage you release.

For then to his Commands will he

Your hearts so sweetly suit away,

That grievous they will seldom be;

1 John 3.5.

Nay Joy 'twill be them to obey.

Thus have I now bestow'd on you

The greatest part of my Advice;

What I advise, I hope you'll do;

And on my Counsel set a price.

For be you sure these Lines were pen'd

With Tears and Pray'rs to God on high,

That with them he'd his Blessing send,

Your hearts to change and mend thereby.

And now I should take leave indeed,

But that, (my Hearts) I still suppose

A little more Advice you'll need,

Before this my discourse I close.

And therefore I a few things more

Shall adde, to what's already said;

That they may lie by you in store,

When I within my Grave am laid.

And

- And first, Let me injoyne you all,
 If God so merciful shall be,
Rom. 1.6,7. As any one of you to call,
 His love and grace in Christ to see :
 Which of you first is call'd, I say,
1 Cor. 6.11. And chang'd by his converting grace,
 O see that for the rest thou pray,
Rom. 10.1. That they like thee may Christ embrace.
Heb. 12.23. Dear Child ! Thou which art that first-born
 By grace, of all thy Fathers seed,
 And seest the rest all lie forlorn,
Ephes. 3.6. Still wrapt up in old *Adam's* weed.
 O Child, pray, pray, and pray again,
 That God in Grace would on them look,
Rev. 1.5. And wash their Souls from that foul stain
Luk. 10.20. Of sin, and write them in his Book.
 And use all means to do them good,
 To make them see that they are lost ;
1 Pet. 1.18, And for what cause Christ shed his blood,
 19. And what a price Redemption cost.
Psal. 14.1,2 For these things yet they cannot see,
 And thou these things dost know full wel
1 Cor. 2.10. Thy Christ hath made them plain to thee,
1 John 1.2. And all the world thou canst them tell.
 Now therefore strive to make them plain
Luk. 22.32. Before their Eyes, that by Gods grace,
 They unconvinc'd may not remain,
2 Cor. 3.18. But see the Light with open face.
Isa. 2.3. And draw them out along with thee,
1 Pet. 2.3. To all good Opportunities ;
Prov. 3.17. For thou well know'st how sweet they be,
Rom. 8.5. But they as yet are not so wise.
 Thy Senses all, as yet they want ;
 Thy Sight, thy Taste, thy Hearing too

Thy Smell, thy Feeling, these they han't
 When they unto the Means do go :
 And therefore can't that sweetness find,
 As thou dost, in the means of grace,
 Nor can their hearts be so inclin'd,
 With greediness it to embrace.
 Again, Let me you all advise,
 If God this Change shall work in you,
 That what you know, you would be wise
 The same most faithfully to do.
 For if you practise heartily,
 What God to you makes manifest ;
 Then He'll make known, ev'n by and by,
 The Bosom-Secrets of his Brest.
 And his whole Counsel you shall see ;
 Yea, nothing from you he will hide ;
 His Privy Council you shall be,
 His heart to you he'll open wide.
 So saith our Jesus to us all ;
If my Commands you keep and do,
Not Servants I, but Friends you call ;
And as with Friends, I'll deal with you.
The Lord, the secrets of his mind
Unto his Servants will not tell,
But to his Friends he is so kind,
To shew what in his heart doth dwell.
 So all things which our Christ hath seen,
 And of his Father heard also ;
 Though secrets they of old have been,
 Yet these his Friends shall surely know.
 So David, that good man, could say,
I than my Teachers am more wise,
Because thy Laws I do obey,
And them to keep, at midnight rise.

1 Cor. 2. 14.

Psal. 119.

103.

Psal. 119.

162.

John 13. 17.

A. 20. 27.

John 15. 14.

John 15. 15.

Psal. 119.

98. 99.

Shall.

- Job. 18. 18. *Shall I (saith God) from Abram hide
 The thing which I intend to do ;
 Since he all his will teach and guide,
 My ways to know, and keep also ?
 And he that doth my Father's will,*
 Job 7. 17. *My Doctrine he (saith Christ) shall know ;
 And he to judge shall have the skill,
 Whether 'tis from above or no.
 For if the Eye but single be,*
 Mat. 6. 22, *The Body will be full of light ;
 3. But if the Eye corrupt you see,
 The Body will be dark as night.
 And one thing more I shall commend,
 As that which is the onely way,
 To bring you to that blessed end,
 His ways to know, and to obey.
 You must your wisdom lay aside,
 And your own strength you must deny ;
 For your own Wisdom's a blind Guide,
 And your own strength is but a Lye.
 You by your wisdom can't attain,
 Not one good Truth truly to know ;
 Nor all the strength that doth remain
 In you, the least Command can't do.
 For first, your wisdom's enmity
 To God, and doth against him fight ;
 And doth oppose rebelliously
 Against his Laws, and that true Light.
 Cor. 3. 18. And therefore Fools become you must,
 If ever you think to be wise ;
 And lay your wisdom in the dust,
 And see what darkness in it lies.
 Nay farther, you must Children be,
 As well as Fools ; yea, small ones too ;*

Like such which from the Brest you see

New taken, that can scarcely go.

Whom shall we teach our Knowledge true?

Isa. 28.9.

Whom shall we make to understand

Our Doctrine? Such as weaned new

Are from the Brest, and led by th' hand.

And he that shall Gods Kingdom take,

Mat. 18.3.

Must take it as a little Child;

Or else he can no entrance make:

None enters but the Meek and Mild,

So David, that good man, could say,

The Meek he will in Judgement guide;

Psal. 25.9.

The Humble he will teach his way;

So as their Feet shall never slide.

'Tis this the wise men of our Age,

That makes to stumble and to fall;

1 Cor. 1.21.

'Tis this our Rabbies wise and sage,

That makes so dark and blind-fold all.

1 Cor. 2.8.

Yea those blind Priests of these our days,

Their minds have darkned like a Cloud,

That they can't see the Sun's bright Rays,

1 Cor. 3.18,

'Cause of their Parts they are so proud.

19.

'Tis this that all men wrongs indeed,

Prov. 26.12

That our sweet Christ han't humble made,

That they may see their pinching need

Of his prophetick teaching Trade.

And hence it is that Christ full low

In us doth lay this wisdom proud,

2 Cor. 10.5.

And daily doth it overthrow,

And makes it like a dusky Cloud.

And hence it is in this our Age,

Of those great wonders wrought by's hand,

Poor Babes the depth can only gage,

Mat.

But wise men can't them understand.

Zac

'Tis

- Cor. 1. 19.** 'Tis hence that he to foolishness
 The wisdom of this world doth bring ;
Gal. 13. 55, Because thereby men cannot guess,
6. That He's both Prophet, Priest, and King
 'Tis hence that he doth backward turn
Gal. 44. 25. Wise men, and makes Diviners mad ;
 That they like Dogs with madness gurn,
 And at his doings are full sad.
 But on the other side, I say,
 If you shall Meek and Humble be,
 And shall aside your wisdom lay,
 Then you the Light shall clearly see.
Rev. 30. 2. For if the blindness of your mind
 You truly feel, and shall see clear
 That you Gods Truths can never find,
Cor. 2. 11. Unless to you reveal'd they are :
 And humbly thus to Christ shall go,
Am. 1. 5. And sue unto him for his grace ;
 Then all his Truths he'll make you know,
Cor. 3. 18. And them you'll see with open face.
John 2. 27. And such a Teaching Christ to you,
 Will at all times unto you be,
Gal. 54. 13. That to one Sermon you can't go,
Gal. 16. 7. But still more heav'nly Truth you'll see.
Gal. 119. Nor shall you any Chapter read,
30. Nor one good Meeting e'er attend,
 But some Truth to supply your need,
 He there into your hearts will send.
 Again, I say in the next place,
 If you likewise your strength deny,
 And wholly lean upon his grace,
 Then he'll you strengthen by and by.
 So saith Saint Paul ; *When weak am I,*
Then am I strong in Gods own strength ;

Gods strength in weaknes still doth lie,
The weak shall strong be made at length.

2Cor. 12. 9.

Therefore in my infirmities

2Cor. 12. 10.

Most gladly I'll rejoyce, saith he,
Because in me though weakness lies,
Yet I thereby his strength shall see.
Nay, God himself the same doth speak ;
Sufficient for thee is my Grace,
My strength's made perfect in the weak,
When truly they the same embrace.

Again, Let me advise you all,

If you that blessed Life would live,
That Life which Heav'n on Earth we call, *Psal. 1. 1, 2.*
Which God to some sweet Souls doth give.

Then give your selves with all your might,
To do your Fathers work and will ; *John 4. 34.*

Make it your business and delight
His mind and pleasure to fulfill.

Count it your onely work I say,
That you have here below to do, *2Cor. 5. 15.*

Your Fathers will for to obey,
Though you thereby do all forgo.

Your meat and drink now let it be,
To do his will ev'n all your days ;

So shall you taste, and also see,
Sweet Comforts flowing from his ways. *Prov. 3. 17.*

For this a certain Truth you'll find,
That when with all your strength & might

To do his will you are inclin'd,
Making his ways your whole delight : *Psal. 1. 2.*

Then, then, I say, and then alone,
The sweetness of his ways you'll know ; *Job 22. 26 ;*
27, 28.

ut until then you'll always groan,
And under yokes and burthens go. *2Cor. 3.*
So

Psal. 37. 4. So saith the Prophet wise and grave,
If that you shall in God alone
Delight your selves, then you shall have
Of him your hearts desires each one.

Jer. 48. 10. And on the other side, we know
 There is a curse to them that shall
 Be negligent Gods work to do,
 That doubtless will upon them fall.
 We think (poor fools !) if we should give
 Our selves, our hearts, and all our might
 Wholly to God, like Saints to live,
 And onely make him our delight ;
 That then, at least whilst here we dwell
 Upon the earth, sure lose we shall
 Our ease, our gain, and such a deal
 Of good, that here would us befall.
 And therefore we prudential are,
 One corner of our hearts to save,
 To serve our selves, and so to share
 With God, lest he the whole should have.
 Some part of time, and heart, and strength,
 We are content him to allow ;

Prov. 23. 26. But that he should have all at length,
 O this against the stream doth row,
 But O poor hearts ! this is the thing
 That us of Heav'n on Earth deprives ;
 And doth our hearts to sorrow bring
 Full oft, i'th' compass of our lives :
 And makes Gods pleasant ways to be
 Ruff, rugged, sower, and hard to bear ;
Whereas if that our hearts were free,
They would be sweet beyond compare.
Prov. 3. 17. And now I should conclude indeed,
 But that a word or two remains ;

Which if I write, and if you read,
It may be still worth all our pains.
One word is this, I you advise

That you would very careful be,
And circumspect in any wise;

About your keeping companie :
Of such Companions still make choice,

As truly practise what they know ; *Psal. 119.*
And in their friendship most rejoyce, *63.*
Within whose hearts true faith doth grow. *2 Thes. 1. 3.*

With sober Souls, that faithful are,
That know the weight and pow'r of sin, *Rom. 7. 24.*
And such as can to you declare

How good their God to them hath bin. *Psal. 66. 16.*
With such who their own hearts do know,
Their faults and frailties manifold ; *Rom. 7. 18.*

And for the same have lain full low,
As they to you have often told. *Psal. 32. 3, 4*
With such, the Tempters craft that know, *2 Cor. 2. 11.*

His gins, his darts, his subtilty ;
Acquainted with his wiles also, *Ephes. 6. 16.*
As having oft smarted thereby.

With such as strict and circumspect
Are in their words, and actions too ; *Ephes. 5. 15.*
And quickly are by Conscience check'd,

When the least thing amiss they do. *1 Sam. 24. 5.*
With such your selves associate,
And daily keep their company ;

Decline not such at any rate,
For you'll much good receive thereby. *Prov. 10. 1.*
And out of these, chuse one or two,

That wise, and fast, and faithful are ;
To whom, and that with safety too,
You may your hearts freely declare.

Because

- Because their hearts most sweetly be
 Match'd, pair'd, and suited to your own,
 By that great Workman, because he
 The same things hath to both made known.
 To these your hearts wide open lay,
 Your sins, your griefs, temptations, all
 Your frailties, and together pray
 For help, and comfort find you shall.
 Twill ease your hearts, and grief assuage,
 Through grace, and healing you shall find;
 Which will your hearts to God engage,
 When he'll with oyl your wounds up-bind.
 And as I counsel and advise
 You all to keep such company ;
 So I'll you tell, contrariwise,
 What sort of men I'd have you fly.
 All such Professors as you see
 Light, frothy, loose, airy, unsound ;
 All Notionists ; for such men be
 All Head, no Heart in them is found.
 These men have Notions quaint and rare,
 And they with gallant words can talk ;
 But all's but froth, meer words and air ;
 For though they speak, they do not walk.
 They want in them that savour sweet,
 That Oyl, that Juyce, that Sap of Grace,
 With which in all good Souls you meet,
 And read it in their very face.
 And if their Notions should be right,
 Yet you small good shall gain thereby ;
 But if against the Truth they fight,
 Then you by them in danger lie.
 Besides, if with these men you trade,
 Like them you'll light and frothy be ;
- Jam. 5. 16.*
Isa. 61. 3.
2 Tim. 2. 16.
2 Tim. 3. 4, 5
2 Pet. 2. 18.
Col. 4. 6.
Mark 9. 50.
2 Tim. 2. 14.
2 Tim. 2. 17.

And lose your Salt ; yea, quickly fade,
And wither like a sapless Tree.

And hardly you'll get up again,
Unto your former frame of heart;
And though you tug and strive amain,
Before you can, 'twill cost you smart.

Again, All such as formal are,
That for meer Forms and Outfides stand,
And for the Pow'r have little care,
Avöid these on the other hand.

For though these think they zealous be

For God, and for his Worship too ;
Yet from Religion they are free,
And nought that's truly good they do.

Because these their Religion place
Not in the Kernel, but the shell ;
Not in that inward work of grace,
By which Christ in the heart doth dwell.

But in some outside things alone,
Which though ev'n God himself appoints ;
Yet Christs they make of them each one,
Instead of him whom God anoints.

My Children, don't mistake me here,
As though against all Forms I speak ;
For I have often made it clear,

That way true Worship soon will break.
But that which I against do drive,

Is, when men with the pow'r of grace,
The outside part of Worship strive,
To set, at least, in equal place.

These foolish are, and blind also,
Yea, saltless Souls, sapless and dry.

For nothing rightly do they know,
And therefore leave their company.

2Tim.3.5.

Rom.10.2.

Rom.2.20,

21.

Eph.3.17.

Heb.1.9.

Jer.7.4.

Mat.3.8.

Mat.23.24,

26.

2Tim.
For

For you'll no good amongst them get;
 Whate'er's their way they do profess;
 And though much time apart you set
 With them, you'll profit less and less,
 And of this sort of Formalists,
 In all our several ways and kind
 Of Professors, you cannot miss
 In each great store of these to find,
 And 'twill be so, till with his fan,
Mat. 3. 12. Christ Jesus hath gone o'er them all,
 And then like Chaff, do what they can,
Pet. 2. 8. They'll flie away, stumble, and fall.
 Again, With Christians when you meet,
phel. 4. 29. See that your time you well do spend;
 Don't fall into Discourse unmeet,
 That onely doth to by-things tend.
 Don't about forms and words dispute,
Tim. 2. 14, Nor yet for needless Questions strive,
 3. Seeking each other to confute;
 Your Souls by this will never thrive,
 Neither affect high things to speak,
 Nor things in which you do not live,
Gal. 1. 31. 1. For so beyond your line you'll break,
Et. 4. 20. To which no blessing God will give.
 But let your talk of such things be,
 As savour well, and chiefly tend
ph. 4. 29. Your Souls of sin and death to free,
 And further you your lives to mend,
 And such discourse as gives you light
1. Cor. 13. 9. To see your base deceitful heart;
 And Satan's wiles, and ev'ry sleight,
1. Cor. 13. 11. By which (if snar'd) your Souls will smart
 And lets you see Christs fulness too,
 23. The Creatures vanity and loss;

That if them both compare you do,
The latter will appear but drois. *Ecc1.12.8.*
Phil.3.8.

Such talk too, as will sinners wound,
And broken hearts doth heal and bind;
'Tis this that makes men right and sound, *Isa.50.4.*
And of a sweet and sober mind.

Christ in this talk with you will meet,
Warming your hearts, making them glow, *Isa.64.5.*
That you from their communion sweet, *Luk.24.32.*
Refresh'd and cheer'd away shall go.

Before this point aside I lay,
About your keeping Company;
Another word still I shall say,
Wherein some weight and stress may lie.

When you upon your legs are set,
And peace with God have now obtain'd,
And nothing doth your Comforts let,
Because the Devil up is chain'd.

Don't spend your time as formerly,
With such as high in faith are grown,
But now your selves to th' Babes apply, *Rom.14.1.*
And such as under Burthens groan.

Now feed the Babes, give them the Brest, *1Thes.5.14.*
And nurse and tittle up the Young;
And shew the weary Souls their Rest, *Isa.28.12.*
Their feeble knees and hands make strong. *Heb.12.12.*

And labour now dead Souls to wake,
That yet lie fast asleep in sin; *Ephes.5.14.*
And strive their stony hearts to break, *Jer.23.29.*
That so their lost Souls you may win.

And if in this way you shall go,
To wake the dead, the wounded heal,
And weak make strong, more good you'll do,
I truly think, by a great deal,

Thun

Than if your time you always spend
 With Saints that strong and skilful are,
 Their helps to crave, and yours to lend,
 And o'er each other take the care.

Eccles. 3. 1. I know for both there is a time,

1 John 2. 14. For strong and weak, for old and young
 But yet your Musick's dainty Chime;

Rom. 10. 15. Sounds best the broken Hearts among:

Job 29. 13. And sure I am, more Comfort you
 By far to your own hearts will find;
 Yea, and more profit you'll get too,
 If to this way you are inclin'd.

Enough of this, I'll say no more :

But yet I have another thing,
 Which if you keep by you in store,
 Much good unto you it may bring.

'Tis this, I must you warning give,
 Of one base cursed bitter Root ;
 Which poysons all where it doth live,
 And where it can but set the foot.

Ephes. 5. 5. 'Tis Cov'tousness, that cursed Brat,
 That Canker-worm, that doth devour
 All Grace, all Good, and lays it flat,
 Where it doth get but Head or Pow'r.

First, This will make your Graces all,

Luk. 16. 13. That green have been, and shining bright
 To wither, pine, wax dead, and fall,
 And that in open view and sight.

Again, your hearts pierce through it will;

1 Tim. 6. 9. With divers cares, temptations,
 And all your Lives this Root will fill
 With gall, grief, and vexations.

Tim. 6. 10. Besides, a cursed Train it draws
 Of sins and vices with it too ;

hich on poor Conscience daily gnaws;
 And doth the gracious Soul undo.
 My, 'twill spoil your favour sweet,
 Which should scent forth like *Lebanon*, *Hos. 14. 6.*
 all with whom you live or meet,
 You'll be as dry as any Bone.
 erefore this *Colloquenquidine*,
 That soon will your good Pottage spoil, *2 King. 4. 40.*
 ep out, cast out o'th' heart betime,
 Else afterward it will you foil.
 t though of this I warn you all,
 That you be not insnar'd thereby;
 t I must needs upon you call,
 That you in slothfulness don't lie. *Rom. 12. 11.*
 t in some honest Calling see *2 Thes. 3. 11.*
 You live, and to it set your hand;
 at in it you employ'd may be,
 For this doth suit with Gods Command: *Ephes. 4. 28.*
 a farther, I you counsel give,
 To follow it with all your might, *Eccles. 9. 10.*
 at you a good full Trade may drive,
 For this is pleasing in Gods sight.
 t yet take heed, take heed, take heed,
 That with your wit, and strength, & hand;
 ll which must be employ'd indeed)
 Your heart don't joyn, & with them band; *Psal. 62. 10.*
 own delign to bring to pass,
 And set up *Mammon* as irs God: *Col. 3. 5.*
 ere take heed, my Babes ! alas,
 'Tis this that makes what's even, odd.
 is also poisons all you do,
 Ev'n all to which your hand you set; *Deut. 32. 21.*
 brings a curse upon you too; *Jam. 5. 1, 2.*
 id with your Goods, the Devil you get. *3. 4.*
 I know

- I know it is the hardest thing
Eccl. 9. 10. The hand closely at work to be
 On earth, and yet the heart on wing
Col. 3. 2. Heav'n-ward, and from the Earth se
 And he that can command his heart
 In this, and bend it to his Bow ;
 He's more the Master of his Art,
 Than all in *Oxford*-Streets that go.
 And yet you must this Lesson learn,
Prov. 10. 14 Your hand with diligence to give
 Unto your Calling, so to earn
 That by which you and yours may li
 And the more diligent you are,
Prov. 12. 27. So that your heart be dis-engag'd,
 The better you and yours may fare,
 And all your war's more eas'ly wag'
 You may provide things honest too,
Rom. 12. 17. And good in all men's sight ; beside,
 Well fed, well cloathed you may go,
Prov. 31. 15 And so may bid the world to slide.
 21. Again, you may the better feed
Prov. 31. 20 The Poor, and sweetly deal about
 Your bounty, where you see there's ne
Eph. 4. 28. So you their love shan't go without
 And surely a more blessed thing
Act. 20. 35. It is, to give, than to receive ;
 The blessing of the Perishing
Job 29. 13. Shall on you come, and to you cleave
Rev. 8. 3, 4 Besides, poor Saints, whose pray'rs do
 Each day and night unto the Throne
 You may relieve and help each one,
Luk. 16. 9. Which is to you a good seed sown.
 Again, the greater sway you'll bear
Prov. 12. 24 I th' place God points you out to do

That what prophaneſs ſhall appear
There, you may it the better quell.
Again, more time you then may ſpare
In Gods ſweet worſhip to abide;
Without that baſe diſtracting care
That o'er your faithleſs hearts will ſlide.
More time to read, to praiſe, to pray,
In private by your ſelves alone;
More time with Chriſtians you may ſtay,
When you do meet with them each one.
More time to hear, and Meetings go,
More time to ſtay when you be there;
More time to viſit Friends alſo,
And ſee how it with them doth fare.
Theſe are the ends that I propound,
Why in your Calling you ſhould be
Moſt diligent, and daily found,
If ſome good Call don't ſet you free.
But O take heed! take heed I ſay,
That whiſt theſe things you do pretend,
You do not ſteer another way,
And quite unto another end.
Namely, that you might great become,
And rich, and high i'th' worlds account;
That you might bravely live at home,
And when abroad might all ſurmount.
That you might flaunt and tear about,
As you ſee ſome brave Sparks to do,
Where e'er they come, to make a rout,
Poor fools, and think 'tis gallant too.
Or elſe that your Poſterity
Might bravely live when you are dead, *Mal. 49. 1.*
And have a name half up to th' Sky,
That ſo of you it might be ſaid,

This was the old mans Providence,
 That makes his Children live so well ;
 And though his Grave hath took him hence,
 Yet still he hears this Tale some tell.
 Take heed of such base ends, I say,
 Which soon into your hearts may get ;
 And if you watch not night and day,
 These footing in the same will set.
 And poyson all your labours too ;

Psal. 73. 19,
 20.

Prov. 16. 7.

And you and your Posterity
 Gods curse will blast, and quite undo,
 And root you out from under th' Sky,
 I have another word to say,
 Before this point let pass I shall ;
 Do you give ear to it I pray,
 It may be useful to you all.

Psal. 19. 17.

If you your Calling follow close,
 With honest care and diligence,
 And for a blessing have recourse
 To God, and yet he don't dispence
 His blessing so-upon the work
 Of your own hands, but still you see

Hag. 1. 6.

A secret curse through all to lurk,
 And you at this much sadded be ;
 Because so fast you cannot thrive
 I'th' world, as some (less painful do)
 Although you faithfully do strive
 And daily beg Gods blessing too :

Hag. 1. 5.

Lev. 3. 40.

Then first the cause do you search out,
 Why God his blessing doth suspend ;
 Through Conscience make both rack & rout,
 That you may see't, and so amend.
 And if by search you cannot find
 What is the cause you do not thrive ;

Because your sin hath made you blind,
 Then go to God, and with him strive ;
 To shew you what the cause may be,
 Pray hard, and to the Promise fly,
 That he would ope your eyes to see
 Where cursed *Achan* close doth lie.

But if God should not presently
 Shew you the Cause, then wait a while,
 Still pray, believe, and to him cry ;
 And then at last he in will smile,
 And cast on *Achan's* head his lot,
 And out the cursed Villain bring ;
 Then stone the Wretch, and spare him not,
 O don't forbear at him to sling ;
 And don't you cry, as *David* cry'd
 For his white Boy, O *Abfalon* ;
My Son, that I for thee had dy'd !
O Abfalon, my Son, my Son !

But if no *Achan* should appear,
 When you the means thus used have,
 Then for the matter take no care ;
 Yet still do you his Blessing crave :
 And cheerfully wait on him still ;
 The time it may be come is not,
 When he your prayers answer will,
 And your own askings you allot.
 Or else his end may be to try
 How you'll submit unto his hand,
 And be content in poverty,
 As well as in a flowing Land.
 And when your hearts unto his Bow
 He thus hath bent, a blessing then
 On all your Labours he'll bestow,
 And to your prayers say, Amen.

Ezek. 7.19.

Psal. 19.12.

Hab. 2.3.

Isa. 30.18.

Josh. 7.18.

2Sam. 18.33.

John 2.4.

Heb. 13.5.

Phil. 4.11.

Deut. 28.

But

- But if he should with Poverty
Still all along you exercise ;
- Mat. 6. 8.* Then know it for a certainty,
- Rom. 16. 27.* It is because he's onely wife ;
And knows your frailties all ; yea, he
- Psal. 49. 12.* Knows how his mercies you'd abuse,
And Blessings Curses soon would be,
- Eccles. 5.* When them you know not how to use,
And then, because he loves you dear,
- Eccles. 5. 13.* And knows that this condition's best
For your immortal Souls welfare,
- Mark 10. 25* In this estate he'd have you rest.
O Children, therefore be content,
- Phil. 4. 11, 12* If you into this state shall fall ;
And let not your poor hearts relent,
As if you far'd the worst of all.
No, no ; I tell you 'tis not so ;
God loves you, as I said before ;
And if you walk as you should do,
- Psal. 50. 23.* He heav'nly Blessings hath in store.
And he'll make up abundantly
Your outward wants with inward Grace,
- Mark 10. 30.* And with his Spirit you supply,
- Act. 20. 24.* That sweetly you may run your Race.
For if your hearts with faith be fill,
- 2 Cor. 6. 10.* Although you live and nothing have,
Yet you (as if the world at will
You had) shall sweetly live, and brave.
Though in this world you be but poor,
Yet if you rich in faith shall be,
- Jam. 2. 5.* And Heirs o' th' Kingdom evermore,
O happy then, thrice happy ye !
Besides, consider 'twas the state
In which God put his onely Son ;

So as he liv'd but at your rate,

Whilst his sweet course i'th' world he run.

Foxes had holes, the Birds had Nests,

Mat. 8.20.

But yet the glorious Son of man

Had not a place his head to rest,

Though on his head the Dove did stand.

Mat. 3.16.

This was th' Apostles portion too,

Those glorious Hero's of their Age,

Act. 3.16.

Who walk'd i'th' world here to and fro,

In a most heav'nly equipage.

1 Cor. 4.11.

And of those holy men of old,

That clad with Sheep and Goatskins were,

Heb. 11.37.

To keep their bodies from the Cold,

In Deserts wandring here and there :

Who oft in Dens and Caves did lie,

Of whom the world not worthy were ;

Heb. 11.38.

These this worlds glory did desire,

And now at Gods right hand they sit.

This Path most Saints have soundly trod,

I think almost in ev'ry Age ;

This Lot was lin'd them out by God,

As their sweet earthly heritage.

And now methinks this rugged way

So often trod, should grow more plain

To us that live i'th' Gospel-day,

And follow all this Heav'nly Train.

I have but one word more to give,

'By way of Counsel to you all,

To teach you how you here should live,

And I to God commit you shall.

'Tis this : I'd have your carriage be

Kind, lovely, affable, and sweet,

Rom. 12.10

To High and Low, to Bond and Free ;

Eph. 4.3

To all with whom you live or meet.

1 Cor. 13

Speak

- Speak friendly, and act friendly too;
 Met. 3. 8. Yet so as Grace and Wisdom may
 Appear in all you speak and do :
 .4. 6. O you had need for this to pray.
 And see that you do not comply
 b. 5. 11. With sin, or what is done amiss ;
 Nor unreprouv'd yet let it lie,
 w. 14. 9. Though fools may laugh at you for this :
 And if you kind and courteous are ;
 With Wisdom, Grace, and Gravity ;
 Wise men good will to you will bear,
 29. 8. And persons vain will from you fly.
 And this will stop the mouths of those
 n. 2. 15. That else would say you're proud & stout,
 l. 69. 12. And none but Drunkards, I suppose,
 Will dare at you to scoff and flout.
 And if they should, yet certainly
 n. 3. 16. Their Conscience will accuse, and tell
 Them, what they say is but a Lye,
 And they shall smart for it in Hell.
 Again, This way much honour you
 l. 1. 27. Unto Religion sure may bring ;
 And you more good by far may do,
 n. 2. 12. To bring in Souls to Christ your King.
 Well now (my Babes) I finish'd have
 What in my heart I had to say :
 A Blessing on it I do crave,
 That to your Souls do good it may.
 .1. 33. 13, *And now the Blessing of that GOD*
 15. *That once within the Bush did dwell,*
 .49. 25, *And which on Joseph's Head abode,*
Make you in Blessings to excell.





